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PSAL. 119. vers. 130.

LONDON,
Printed by *John Legatt*. 1627.

THE
 FOUNDATION
 OF CHRISTIAN RELIGION
 GATHERED INTO SIX
 PRINCIPLES

And it is to be learned of
 ignorant people, that they may be
 in to these 2 reasons with profit
 and to receive the Lord's Supper

the sentence which was given him
 according to the law



LONDON
 Printed by John Legate. 1637

To all ignorant people that desire to be instructed.



Oore people, your manner
is to sooke up your selues, as
though you were in a most
happy estate: but if the
matter come to iust trial,
it will fall out farre other-
wise. For yett leade your liues in great igno-
rance, as may appeare by these common opi-
nions which follow.

1 That faith is a mans good meaning
and his seruing of God.

2 That God is serued by the rehear-
sing of the tenne Commandements, the
Lords Prayer, and the Creede.

3 That yee haue belceued in Christ,
euer since you could remember.

4 That it is pitie that hee should liue,
which doth any whit doubt of his salua-
tion.

5 That none can tell whether he shall
be saued or no certainly: but that all men
must be of a good beliefe.

6 That howsoeuer a man liue, yet if
he call vpon God on his death-bedde,
and say, *Lord haue mercy on mee*, and so

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goe away like a lambe, he is certainly saved.

7 That if any be strangely visited, hee is either taken with a planet, or bewitched.

8 That a man may lawfully sweare when he speaketh nothing but the truth: and sweares by nothing, but that which is good, as by his faith and troth.

9 That a Preacher is a good man no longer then he is in the pulpit, *They think all like themselves.*

10 That a man may repent when hee will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, &c.*

11 That it is an easier thing to please God, then to please our neighbour.

12 That yee can keepe the commandments as well as God will gine you leave.

13 That it is safest to doe in religion as most doe.

14 That merry ballads and books, as *Skoggin, Benis of South-hampton, &c.* are good to drive away the time, and to remove heart-qualmes.

15 That yee serue God with all your hearts: and that you would be sorry else.

16 That

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16 That a man need not heare so many sermons, except he could follow them better.

17 That a man which cometh at no Sermons, may as well beleeue, as hee which heares all the Sermons in the world.

18 That ye know all the Preacher can tell you. For he can say nothing, but that euery man is a sinner, that we must loue our neighbours as our selues, that euery man must be saved by Christ, and all this ye can tell as well as he.

19 That it was a good world, when the old religion was, because all things were cheape.

20 That drinking and beeling in the alehouse or tauerne is good fellowship, and shewes a good kind nature, and maintaines neighbourhood.

21 That a man may sweare by the Masse, because it is nothing now, and by a Lady, because she is gone out of the countrey.

22 That euery man must bee for himselfe, and God for vs all.

23 That a man may make of his owne whatsooeuer he can.

24 That if a man remember to say his

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his prayers in the morning (though hee
neuer vnderstand them) he hath blessed
himselfe for all the day following.

25 That a man prayeth when he saith
the ten Commandments

26 That a man eates his maker in the
Sacrament.

27 That if a man be no murderer, no
theefe, no murtherer, and doo no man
harme, he is a right, honest man.

28 That a man neede not haue any
knowledge of religion, because he is not
book-learned.

29 That one may haue a good mea-
ning, when he saith and doeth that which
is euill.

30 That a man may goe to wizzards
called wise men, for counsell, because
God hath provided a saluag for euery
fore.

31 That yee are to bee excused in all
your doings, because the best men are
sinners.

32 That yee haue so strong a faith in
Christ, that no euill company can hurt
you.

*These and such like sayings: what argua-
tion but your grosse ignorance? Now where
did*

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ignorance raigeth, there raigeth sinne, and where sinne raigeth, there the diuell rules: and where he rules, men are in a damnable case.

Ye will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, and the ten Commandements: and therefore ye will be of Gods beleefe, say all men what they will, and you desie the diuell from your hearts.

I answer againe, That it is not sufficient to say all these without booke, unlesse ye can understand the meaning of the words, and be able to make a right vse of the Commandements, of the Creede, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lines and conuersation. This is the very point in which we faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith and sound repentance, heere I haue set downe the principall points of Christian Religion in sixe plaine and easie rules: euensuch as the simplest may easily learne: and hereunto is adioyned an exposition of them word by word. If ye doe want other good directions, then vse this my labour for your good instruction. In reading of it, first learne the sixe principles: and when you haue them without

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booke, and the meaning of them withall, then
learne the exposition also: which being well
conceined, and in some measure felt in the
heart, ye shall bee able to profit by Sermons,
whereas now ye cannot: & the ordinary parts
of the Catechisme, namely, the ten Comman-
dements, the Creede, the Lords prayer, and
the institution of the two Sacraments, shall
be more easily vnderstood.

Thine in Christ Iesus,

Williams Perkins.



The

The Foundation of Christian Religion

gathered into six
Principles.

The first Principle.

Question.

VVhat doest thou beleue concerning God.

A. There is one God, Creator and governour of all things, distinguished into the Father, the Son, and the holy Ghost.

Proofes out of the word of God.

1. There is a God.

For the inuisible things of him, that is, his eternall power and Godhead are seene by the creation of the world, being considered in his works, to the intent that they should be without excuse.

Rom. 1. 10

Nevertheless, he left not himselfe without witness, in that he did good, and gave vs raine from heauen, and fruitfull seasons, filling our hearts with food and gladnesse.

Ag. 14. 17.

2. There is one God.

Concerning therefore meate as sacrificed to
idols

1. Cor. 8. 4

idols, we know that an idoll is nothing in the world: and that there is none other God but one.

3. He is Creator of all things.

Gen. 1, 1.

In the beginning God created the heavens and the earth.

Heb. 11, 3.

Through faith we understand, that the world was ordained by the Word of God: so that the things which we see, are not made of things which did appeare.

4. He is gouernour of all things.

Prou. 17, 3.

The eyes of the Lord in every place behold the euill and the good.

Mat. 10, 30

Yea, and all the haire of our heads are numbred.

5. Distinguished into the Father, the Sonne, and the holy Ghost.

Matth. 3, 16

And Iesus, when he was baptized, came straight out of the water: and loe, the heavens were opened vnto him and Iohn saw the Spirit of God descending like a Dove, and lighting vpon him.

Verse 17.

And lo, a voice came from heauen, saying, This is my well-beloued Sonne, in whom I am well pleased.

1 Ioh. 5, 7.

For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.

The second Principle.

Q. What doest thou beleene concerning man, and concerning thine own selfe?

A. All men are wholly corrupted with sinne through Adams fall, and so are become slaves of Satan, and guilty of eternall damnation.

1. All men are corrupted with sinne.

As it is written, There is none righteous. Rom 3. 10. no nor one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and body, may bee kept blamelesse unto the coming of our Lord Iesus Christ. 1 Thes. 5. 23.

This I say therefore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in vanity of their minds, Eph. 4. 17.

Having their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts. Verse 18.

When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thought of his heart were only evil continually. Gen. 6. 5.

3. Through

3. Through Adams fall.

Wherefore as by one man sinne entred into the world, and death by sinne, and so death went over all men, for so much as all men have sinned.

Rom. 5. 12.

4. And so are become slaves of Satan.

Wherin in times past ye walked according to the course of the world, and after the Prince that ruleth in the aire, even the spirit that now worketh in the children of disobedience.

For as much then as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, that he might destroy through death, him that had the power of death, that is, the diuell.

Heb. 2. 14.

In whom the god of this world hath blinded the mindes, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the image of God should not shine unto them.

2. Cor. 4. 4.

5. And guilty of eternall damnation.

Gal. 3. 10.

For as many as are of the works of the Law, are under the curse: for it is written, Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them. Likewise then do by

of Christian Religion.

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the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefit abounded toward all men to the iustification of life. Rom. 5. 18.

The third Principle.

Q What meanes is there for thee to escape this damnable estate?

A. Iesus Christ the eternall Sonne of God, being made man, by his death vpon the Crosse, and by his righteousness, hath perfectly alone by himself, accomplished all things that are needfull for the salvation of man.

1. Iesus Christ the eternall Son of God.

And the Word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glory of the onely begotten (Son) of the Father, full of grace and truth. Ioh. 1. 14.

2. Being made man.

For he in no sort tooke the Angels, but hee tooke the seede of Abraham. Heb. 2. 16.

3. By his death vpon the Crosse.

But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. Esa. 53. 5.

4. And by his righteousness.

For as by one mans disobedience many were

were

were made sinners: so by the obedience of one
shall many also be made righteous.

2 Cor 5.21. For he hath made him to be sinne for vs,
which knew no sinne, that we should be made
the righteousnesse of God in him.

5. Hath perfectly.

Heb. 7.25. Wherefore he is able also perfectly to save
them that come unto God by him seeing he e-
uer liveth to make intercession for them.

6. Alone by himselfe.

Act. 4.12. Neither is there salvation in any other:
so among men there is given none other name
under beaven, whereby we must be saved.

7. Accomplished all things needfull
for the salvation of man-
kinde.

1 Ioh. 2.2. And he is the reconciliation for our sinnes
and not for ours onely, but also for the sinnes
of the whole world.

The fourth Principle.

Q. But how must thou be made par-
taker of Christ and his benefits?

A. A man of a contrite and humble
spirit, by faith alone apprehending and
applying Christ with all his merits unto
himself, is justified before God, and san-
ctified.

1. A man of a contrite and humble spirit.

For thus saith he that is high and excellent, He that inhabiteth the eternitie, whose name is the Holy one; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to renue the spirit of the humble, and to giue life to them that are of a contrite heart. Esa. 57. 15.

The sacrifices of God, are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise. Psal. 51. 17.

2. By faith alone.

As soone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid, onely beleene. Marke 5. 36

So Moses made a serpent of brasse, and set it vp for a signe, and when a serpent had biten a man, then he looked to the serpent of brasse, and liued. Numb. 21.

And as Moses lift vp the Serpent in the wilderness, so must the Sonnes of man be lifted vp. Ioh. 3. 14.

That whosoener beleueth in him, should not perish, but haue eternall life. Verse 15.

3. Apprehending and applying Christ with all his merits vnto himselfe.

But as many as receiued him, to them he Ioh. 1. 12.

gave power to be the sons of God, rather
 that beleue in his name. And Iesus said un-
 to them, I am the bread of life, he that com-
 meth to me shall not hunger, and he that be-
 leueth in me shall not thirst.

4. Is justified before God.
 For what saith the Scripture? Abraham
 beleued God, and it was counted to him for
 righteousness.

Verse 6. Even as David declareth the blessednesse
 of the man, vnto whom God imputeth righ-
 teousnes without workes, saying:

Verse 7. Blessed are they whose iniquities are for-
 given, and whose sins are couered.

And sanctified.

And hee put no difference betwene vs
 and them, after that by faith he had purified
 their hearts.

But ye are of him in Christ Iesus, who
 God is made vnto vs wisdom, and righte-
 ousnes, and sanctification, and redemption.

The fifth Principle.

Q What are the ordinary or vsual
 meanes for obtaining of faith?

A. Faith commeth only by the prea-
 ching of the word, and increaseth daily
 by it: as also by the administration of the
 Sacraments and prayer.

- 1.. Faith commeth onely by the preaching of the Word, and increaseth daily by it.

But how shall they call on him, in whom they haue not beleened? how shall they beleene in him, of whom they haue not heard? and how shall they heare without a Preacher?

Where there is no vision, the people decay, but he that keepeth the law, is blessed.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I wil also forget thy children.

2. As also by the adminiltration of the Sacraments.

After he receined the signe of circumcision, the seale of the righteousnes of faith, which he had when he was uncircumcised, that hee should be the Father of all them that beleene, whether being circumcised; that righteousnesse might be imputed to them also.

Moreover, breshren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed thorow the sea, &c.

3. And Prayer.

For whosoener shall call upon the name

of the Lord, shall be saved.

The sixth Principle.

Q. What is the estate of all men after death?

A. All men shall arise againe with their owne bodies, to the last Iudgement; which being ended, the godly shall possesse the Kingdome of heauen: but vnbelieuers and reprobates shall be in hel, tormented with the diuell and his angels for euer.

1. All men shall rise againe with their owne bodies.

Ioh. 5. 28.

Maruell not at this: for the houre shall come, in which all that are in the grane shall heare his voice.

Verse 29.

And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

2. To the last Iudgement.

Eccl. 12. 14.

For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

Mat. 12. 36.

But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof, at the day of Iudgement.

3. Which being ended, the godly, &c.

2 Pet. 2. 7.

And deliuered iust Lot, vexed with the

uncleane conuersation of the wicked.

And the Lord said vnto him; Goe shew
the midst of the City, euen thorow the midst
of Ierusalem, and set a marke vpon the fore-
heads of them that mourne, and cry out for all
the abominations that be done in the midst,
thereof. Ezech. 9. 4.

4. Shall possesse the King-
dome of God.

Then shall the King say to them on his right
band, Come ye blessed of my Father, inherite
ye the kingdome prepared for you from the be-
ginning of the world. Mat. 25. 32.

5. But vnbelceuers and Reprobates shall
bee in hell, tormented with the
diuell and his angels.

Then shall hee say vnto them on the left
hand, Depart from me, ye cursed, into euera-
sting fire, which is prepared for the diuell and
his angels. Verse 41.

The Scriptures for the prooffe were only
quoted by the author, to moue thee to
search them: the words theselues, I haue
expressed at the earnest request of many,
that thou maist more easily learne them;
if yet thou wilt be ignorant, thy malice is
evident; if thou gaineest knowledge, giue
God the glory in doing his will.

Thine, T. S.

B 2

THE



THE EXPOSITION OF the Principles.

The first Principle expounded.

Question.

WHat is God?

^a Ioh. 4. 24.

A. God is a (^a) *Spirit*, or a spiri-
tuall substance, most wise, most holy, eter-
nall, infinite.

Q. How doe you perswade your selfe
that there is such a God?

A. Besides the testimony of the Scrip-
ture, plaine reason will shew it.

Q. What is one reason?

^b Rom. 1.
20.

^a cts. 14. 17

A. When I consider (^b) the wonder-
full frame of the world, me thinkes such
filly creatures that bee in it could neuer
make it, neither could it make it selfe; and
therefore besides al these, the maker of it
must needs be God. Euen as when a man
comes into a strange countrey, and sees
faire and sumptuous buildings, and yet
findes no living creatures there besides
birds and beasts, he will not imagine that
either birds or beasts reared those build-
ings, but he presently conceines, that some
men either are, or haue bin there.

THE

Q. What

Q. What other reasons have you?

A. (c) A man that commits any sinne, e Rom. 2. 15
as murder, fornication, adultery, blasphemie, &c. albeit he doth so conceale the Gen. 3. 8, 9,
matter, that no man lining know of it, yet 10. & 42. 21
oftentimes he hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose Iudgement seate hee must answer for his fact.

Q. How many Gods are there?

A. No (d) more but one. 1 Cor. 8. 6

Q. How doe you conceive this one God in your mind?

A. Not (e) by framing any Image of e Deu. 4. 16
him in my minde (as ignorant folks doe, Amos 4. 13.
that thinke him to bee an old man sitting in heauen) but I conceive him by his properties and workes.

Q. What be his chiefe properties?

A. First, he is (f) *most wise*, vnderstanding Job 11. 3.
all things aright, and knowing the reason of the. Secondly, he is (g) *most holy*, which g Esa. 6. 3.
appeareth in that he is *most iust*, and *mercifull* vnto his creatures. Exo. 20. 5, 6
Thirdly, hee is (h) *eternall*, without eyther beginning, h Esa. 41. 4.
or end of daies. Lastly, he is (i) *infinite*, i Ps. 139. all
both because hee is present in all places,

and because he is of power sufficient to
doe whatsoeuer he (*k*) will.

k Iob. 9. 4.

Deu. 10. 17.

Q. What be the works of God?

l Ier. 10. 12.

Psal. 33. 6.

A. (*l*) The creation of the world, and
of euery thing therein, and the preseruati-
on of them being created, by his *speciall*
providence.

Q. How know you that God gover-
neth euery particular thing in the world
by his *speciall providence*?

m Mat. 10.

30.

Pro. 16. 33.

n Leu. 26. 26

Mat. 4. 4.

A. To omit the (*m*) Scriptures, I see
by experience, (*n*) Meate, drinke, and
cloathing, beeing void of heate and life,
could not preserue the life of man, vnlesse
there were a *speciall providence* of God to
giue vertue vnto them.

Q. How is this one God distingui-
shed?

o I Ioh. 5. 7

Mat. 3. 16, 17

p Ioh. 15. 26

A. (*o*) Into the *Father*, which beget-
teth the Sonne: into the *Sonne*, who is be-
gotten of the Father: into the (*p*) *holy*
Ghost, who proceedeth from the Father
and the Sonne.

The second Principle expounded.

Q. Let vs now come to our selues, and
first, tell mee what the naturall estate of
man is?

q Eph. 2. 1.

r Tim. 5. 6.

A. Euery man is by nature (*q*) dead in
sinne, as a lothsome carrion, or as a dead
corps

corps lying rotting and stinking in the grave, having in him the seed of all sin.

Q. What is sinne?

A. Any (r) breach of the Law of God, if it be no more but the least want of that which the Law requireth.

r 1 Ioh. 3. 4.
Rom. 7. 7.
Gal. 3. 10.

Q. How many sorts of sinnes are there?

A. Sinne is (s) either the corruption of nature, or any euill actions that proceede of it, as fruits thereof.

r Col. 3. 9.
Psal. 51. 5.

Q. In whom is the corruption of nature?

A. In all men, (r) none excepted.

r Rom. 3. 10

Q. In what part of man is it?

A. In euery (u) part both of body and soule, like as a leprosie that runneth from the crown of the head, to the sole of the foote.

u Gen. 6. 5.
1 Thes. 5. 23.

Q. Shew me how euery part of man is corrupted with sinne?

A. First, in the (x) minde, there is nothing but ignorance and blindness concerning heavenly matters. Secondly,

x 1 Cor. 2.
Rom. 8. 5.

(y) the conscience is defiled, being alwaies either benumbed with sin, or else troubled with inward accusations and terrours. Thirdly, (z) the will of man only willeth and lusteth after euill. Fourthly,

y Tit. 1. 15.
Eph 4. 18, 19
Esa. 57. 20.
z Phil. 2. 13
Iob 19. 16.

- a Gal. 5. 24. ly, the (a) affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill, to imbrace it: & they are neuer stirred vnto that which is good, vnlesse it be to eschew it. Lastly,
- b Rom. 6. 19. the (b) members of the body are the instruments and tooles of the minde for the execution of sinne.

Q. What bee those euill actions that are the fruits of this corruption?

- c Gen. 6. 5. A. Euill (c) thoughts in the mind; which come either by a mans owne conceiuing,
- d Ioh. 13. 2. or by suggestion of the diuell: (d) euill
- A. 5. 3. motions and lusts stirring in the heart; and from these arise euill workes and deedes when any occasion is giuen.

Q. How commeth it to passe, that all men are thus defiled with sinne?

- e Rom. 5. 12. & 18. 19. A. By (e) Adams infidelitie and disobedience, in eating the forbidden fruit; euen
- f Gen. 3. as wee see great personages by treason do not onely hurt themselves, but also staine their blood, and disgrace their posterity.

Q. What hurt comes to man by his sinne?

- f Gal. 3. 10. A. Hee is continually subiect to the curse of God in his life time; in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the body, diseases, aches, paines: g Deut. 28. 21, 22, 27, 65, 66, 67.
in the soule, blindnesse, hardnes of heart,
horror of conscience: in goods, hinderances and losses: in name, ignominy and reproch: Lastly, in the whole man, bondage vnder Satan the Prince of darkenes.

Q. What manner of bondage is this?

A. This (*b*) bondage is, when a man is the slave of the diuell, and hath him to raigne in his heart as his god. h Heb. 1. 14 Eph. 2. 2. 2 Cor. 4. 4. Luk. 11. 21

Q. How may a man know whether Satan be his god or not?

A. He may know by this: if hee giue obedience to him in his heart, & expresse it in his conuersation.

Q. And how shall a man perceine this obedience?

A. If he (*i*) take delight in the euill *mori-* i Ioh. 8. 44. i Ioh. 3. 8.
ms that Satan puts in his heart, and doo fulfill the *lusts* of the diuell.

Q. What is the curse due to man in the end of this life?

A. (*k*) Death, which is the separation of body and soule. k Rom. 8. 12.

Q. What is the curse after this life?

A. (*l*) Eternall damnation in hell fire, l Gal. 3. 10. Rom. 3. 19.
whereof euery man is guilty, and is in as
great

great danger of it, as the traitour apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation bee the reward of sinne, then is a man of all creatures most miserable. A dog or a toad, when they die, all their misery is ended: but when a man dieth, there is the beginning of his woe?

A. It were so indeed, if there were no meanes of deliuerance: but God hath shewed his mercy in giuing a *Sauour* vnto mankinde.

Q. How is the Sauour called?

in Mar. 1. 21

A. (*m*) Iesus Christ.

Q. What is Iesus Christ?

in Heb. 2. 16

Ioh. 1. 14.

o Heb. 5. 7.

Mar. 1. 31

A. The (*n*) eternall Son of God, made man in all things, even (*o*) in his *infirmities* like other men, save only in sinne.

Q. How was hee made man voide of sinne?

p Mar. 1. 18.

A. He was (*p*) conceived in the wombe of a *Virgin*, and *sanctified* by the holy Ghost at his conception.

Q. Why must our Sauour bee both God and man?

A. He (*q*) must bee a man, because man had sinned, and therefore a man must die

die for sin, to appease Gods wrath, he mu
be God, to sustaine and vp hold the man
hood, to overcome and vanquish death.

Q. What be the offices of Christ to
make him an all-sufficient Saviour?

A. (r) He is a Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To worke the meanes of saluation
in the behalfe of mankind.

Q. How doth he worke the meanes of
saluation?

A. (f) First, by making *satisfaction* to his
Father for the sinne of man: secondly, by
making *intercession*.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by
offering a *sacrifice*.

Q. What is this sacrifice?

A. (s) Christ himselfe as hee is man,
consisting of body and soule.

Q. What is the Altar?

A. Christ as he is God, is the Altar
which he sacrificed himselfe.

Q. Who was the Priest?

A. None (*) but Christ, and that as he
is both God and man.

Q. How oft did he sacrifice himselfe?

A. Neuer but (y) once.

Q. What death did he suffer, when he
sacri-

2. 22. 22. 2
1. 21. 21. 2
1. 21. 21. 2
r Psal. 45. 7.
Luke 4. 18.
Deut. 18.
15, 18.
Luke. 1. 33.
Psal. 110. 2.
Mat 20. 28
Heb. 7. 25,
26.
r Esa. 53. 10
u Apoc. 8. 3.
Heb. 13. 10.
x Heb. 5. 56
y Heb. 9. 28.

sacrificed himselfe?

A. A death vpon the crosse, peculiar
 x Efa. 53. 5. to him alone: for (x) besides the separation
 Ioh. 12. 27. of body and soule, he felt also the *pangs* of
 Reu. 19. 15. *hell*, in that the whole wrath of God due
 Luk. 22. 44. to the sinne of man, was powred forth
 vpon him.

Q. What profit commeth by his sacrifice?

a Heb. 9. 26. A. Gods (a) wrath is appeased by it.

Q. Could the sufferings of Christ, which were but a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

A. Yea: for seeing Christ suffered,
 b Act. 20. 28^b God suffered, though not his Godhead:
 2 Cor. 5. 15 and that is more then if all men in the world had suffered for euer.

Q. Now tell mee the other meanes of satisfaction?

A. It is the perfect fulfilling of the Law.

Q. How did he fulfill the law?

A. By his perfect *righteousnesse*, which
 c 1 Cor. 1. 30. consists of two parts: the first, the *gritty*
 Rom. 3. 25. *and puerities* of his humane nature:
 2 Cor. 5. 2. the other, ^d his *obedience* in performing all
 d Rom. 5. 12. that the law requireth.
 Rom. 4. 8. y.

Q. You haue shewed how Christ doth make *satisfaction*, tell mee likewise how

how he doth make *intercession*?

A. Hee alone doth continually (*d*) ap- d Rom. 8. 34
peare before his Father in heaven, ma- 2 Pet. 2. 5.
king the faithfull and all their prayers ac-
ceptable vnto him, by applying of the
merits of his owne perfect *satisfaction* to
them.

Q. Why is Christ a Prophet?

A. To (*e*) *reueals* vnto his Church the e Ioh. 6. 45.
way and meanes of saluation: and this he Math. 3. 17.
doth outwardly by the ministry of his
Word, & inwardly by the teaching of his
holy Spirit.

Q. Why is he also a King?

A. That (*f*) he might *bountifully bestow* f Efa. 9. 7.
vpon vs, and *conuey* vnto vs al the foresaid
meanes of saluation.

Q. How doth he shew himselfe to be a
King?

A. In (*g*) that being *dead and buried*, he 1 A& 10. 40
rose from the grane, quickened his dead bo- Eph. 4. 8.
dy, *ascended* into heauen, and now *sitteth at* A& 1. 9.
the right hand of his Father, with full pow-
er and glory in heauen.

Q. How else?

A. In (*h*) that hee doth continually in- h Efa. 9. 7.
spire and direct his seruants by the diuine and 30. 21.
power of his holy Spirit, according to
his holy Word.

Q. But

Q But to whom will this blessed King communicate all these meanes of saluation?

A. He (i) offereth them to many, and they are *sufficient* to save all mankind: but all shall not be saved thereby, because by faith they will not receive them.

The fourth Principle expounded.

Q. What is Faith?

A. Faith is a (k) wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing wee are on earth, and Christ in heaven?

A. This (l) applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods favour toward himselfe *particularly* and of the forgiveness of his *owne* sinnes.

Q. How doth God bring men truely to beleue in Christ?

A. First, he prepareth their hearts, that they might be capable of faith. And then he worketh faith in them.

Q. How doth God prepare mens hearts?

A. (m) By bruising them, as if one would breake an hard stone to powder, and

this

this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his finnes, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the (a) morall law: the summe ^{of Rom. 3.} whereof is the ten Comandements. ^{10. & 7. 7. 8.}

Q. What finnes may I find in my selfe by them?

A. Ten.

Q. What is the first?

A. (a) To make something thy God ^{a Com. I.} which is not God, by fearing it, louing it, and so trusting in it more then in the true God.

Q. What is the second?

A. (b) To worship false gods, or the true God in a false manner.

Q. What is the third?

A. (c) To dishonour God, in abusing ^{III.} his titles, words and works.

Q. What is the fourth?

A. (d) To breake the Sabbath, in doing ^{IV.} the works of their calling, and of the flesh: and in leauing vndone the works of the Spirit.

Q. What be the fixe latter?

A. To doe any thing that may hinder ^{V.} thy neighbours (e) dignity, (f) life, (g) cha- ^{VI.} ritie,

h VIII.
i IX.
k X.

stity, h wealth, good name, k though it be but in the secret thoughts and motions of the heart, vnto which thou giuest no liking or consent.

Q. What is sorrow for sinne?

IA 2. 37.

38.

Cant. 5. 4.

m 1 Tim. 1.

15.

Luk. 15. 21.

Ezra 9. 6, 7.

A. It is when a mans conscience is touched with a lively feeling of Gods displeasure for any of these sinnes m, in such wise that he vtterly despaires of saluation in regard of any thing in himselfe, acknowledging that hee hath deserued shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the Law.

Q. What is that?

n Gal. 3. 10.

A. Hen which breakes but one of the Commandements of God, though it bee but once in all his life time, and that only in one thought, is subiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraffe faith in them?

A. By working certaine inward motions in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the bur-

burden of his sins (e) doth acknowledge o Esa. 55. 1
and feele that he stands in great neede of Iob. 7. 37.
Christ. Luke. 1. 53

Q. What is the second?

A. An pungring desire and a longing p Mat. 5. 4.
to be made partaker of Christ and all his Reu. 21. 6.
merits.

Q. What is the third?

A. A (q) flying to the throne of grace q Heb 4. 16
from the sentence of the law pricking
the conscience.

Q. How is it done?

A. By (r) praying, with sending vp loud
cries for Gods fauour in Christ, in the r Luke 15.
pardoning of sins: and with seruent per- 18, 19.
seuerance herein, till the desire of the Mar. 15. 33,
heart be granted. 23, &
Act. 8. 23.

Q. What followeth after this? 2 Cor. 13. 8

A. God then s according to his mer- s Mat. 7. 7.
cifull promise, lets the poore sinner feeles Esa. 65. 24.
the assurance of his loue wherewith hee Iob. 33. 16.
loueth him in Christ, which assurance is
a liuely faith.

Q. Are there diuers degrees and mea-
sures of true faith?

A. (t) Yea. t Rom. i. 17.

Q. What is the least measure of true
faith that any man can haue? Luk. 17. 5.

A. When a man of an humble spirit

u Esa 43. 2. by reason of the (*u*) littlenes of his faith,
 Mat. 17. 20. doth not yet *feele* the assurance of the
 Luke 17. 5. forgiuenes of his sins, & yet he is perswa-
 ded that they are pardonable; and there-
 fore he desireth that they should be par-
 doned, and with his heart prayeth to God
 to pardon them.

Q How do you know that such a man
 hath faith?

1 Rom. 8. 25 A. These (*x*) *desires* and *prayers* are testi-
 26. monies of the Spirit, whose property it
 Gal. 4. 6. is to stirre v^p a *longing* and a *lusting* after
 Marth 5. 6. heavenly things, with *sighes* and *groanes*
 y Rom. 8. 9. for Gods fauour and mercy in Christ. (*y*)
 Eph. 3. 17. Now where the Spirit of God is, there is
 Christ dwelling; and where Christ dwel-
 leth, there is true faith, how weake soe-
 uer it be.

Q What is the greatest measure of
 faith?

A. When a man daily increasing in
 2 Rom. 8. faith, comesto bee (*a*) *fully perswaded* of
 38, 39. Gods loue in Christ towards himselve
 Cant 8. 6, 7 *particularly*, and of the forgiuenes of his
 owne finnes.

6 2 Tim. 4. Q. When shall a Christian heart come
 7, 8. to this full assurance?

Psal. 23. 6. A. Not (*b*) at the first, but in some con-
 with 1, 2, 3. tinuance of time, when hee hath bene
 4. verses. well

well practised by repentance, and hath had diuers experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fulnesse of perswasion, which is the ripenesse (c) and strength of faith. c Rom. 4. 19, 20, 21.

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby (d) hee is iustified before God, and sanctified. d 1 Cor. 1. 30.

Q. What is this, to be iustified before God?

A. (e) It comprehendeth two things: the first, to be cleared from the guiltines and punishment of sinne: the second, to be accepted as perfectly righteous before God. e Rom. 8. 33.

Q. How is a man cleared from the guiltines and punishment of his sinnes?

A. By Christs (f) sufferings and death vpon the crosse. f Col. 1. 23. 1 Pet. 2. 24.

Q. How is he accepted for righteous before God?

A. By the (g) righteousness of Christ imputed to him. g 1 Cor. 5. 21.

Q. What profit comes by being thus iustified?

A. Hereby (h) and by no other meanes in the world, the beleener shall be accep- h Rom. 5. 17. Apoc. 21. 17.

red before Gods Iudgement seat, as *worthy* of eternall life by the *merits* of the same righteousness of Christ.

Q. Doe not good works then make vs *worthy* of eternall life?

A. No: For God, who is perfect righteousness it selfe, will finde in the best works we doe, more matter of damnation then of saluation: and therefore (k) we must rather condemne our selues for our good works, then looke to bee iustified before God thereby.

Q. How may a man know that he is iustified before God?

Rom. 81.

1 Ioh, 13, 9.

A. He need not ascend into heaven to search the secret counsell of God: / but rather descend into his owne heart to search whether *he be sanctified* or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from *the corruption* of his own nature, the second, to be indued with inward righteousness.

Q. How is the *corruption* of sin purged?

Rom. 6, 4

A. By the *merits* and *power* of Christs death, which being by faith applied, is as *a* *corrosive* to abate, consume, & weaken the power of all sinne.

1 Pet. 2, 2

Q. How

Q. How is a man indued with inherent righteousness?

A. Through the (o) vertue of Christs resurrection: which beeing applyed by ^{o Rom. 6. 5, 6.} faith, is as a *restorative* to reuiue a man ^{Phil. 3, 10.} that is dead in sin, to newnes of life.

Q. In what part of man is sanctification wrought?

A. In (p) euery part of body & soule. ^{p 1 Thes. 5. 23.}

Q. In what time it is wrought?

A. It is (q) begun in this life, in which ^{q Rom. 8. 23.} the faithfull receiue only the *first fruits* of ^{2 Cor. 5, 2, 3.} the Spirit, and it is not finished before the end of this life.

Q. What graces of the Spirit do vsually shew themselves in the heart of a man sanctified?

A. The *hatred* (r) of sin, and the loue of righteousness. ^{r Psal. 119. 7, 111 & 40. 8, & 101. 3.}

Q. What proceedes of them?

A. *Repentance*, which is (s) a settled purpose in the heart, with a carefull endeavour to leaue all his sinnes, and to liue a Christian life according to al Gods commandements. ^{Rom. 7, 22, 23. Psal. 119. 57, 112.}

Q. What goeth with repentance?

A. (t) A continuall fighting and struggling against the assaults of a mans owne ^{t Gal. 5. 17. Eph. 6. 11, 12. 2 Tim. 4. 7, 8.} flesh, against the motions of the diuell,

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

u Rom. 5. 3. A. (u) Experience of Gods loue in
4. Christ, and so increase of peace of con-
2 Cor. 1. 5. science, and ioy in the holy Ghost.

Q. What followeth if in any tempta-
tion he be overcome, and through infir-
mity fall?

w 2 Cor. 7. A. After a while (w) there will arise a
8, 9. *godly sorrow*, which is, when a man is grie-
Mat. 26. 75. ued for no other cause in the world, but
for this only, that by his sinne he hath dis-
pleased God, who hath beene vnto him
a most mercifull and louing Father.

Q. What signe is there of this sorrow?

x 1 Pet. 2. 19 A. The true signe (x) of it is this, when
a man can be griued for the very *disobe-
dience of God* in his euill word or deede,
though he should neuer bee punished, and
though there were neither heauen nor
hell.

Q. What followeth after this sorrow?

y 2 Cor. 7. A. Repentance (y) *renewed afresh*.

11. Q. By what signes will this repentance
appeare?

z 2 Cor. 7. A. By (z) *seuen*. 1. A care to leane
17. the sinne into which hee is fallen.

utter condemning of himselfe for it, with
a crauing of pardon. 3. A great anger a-
gainst himselfe for his carelesnesse. 4. A
feare lest he should fall into the same sin
again. 5. A desire euer after to please
God. 6. A zeale of the same. 7. Reuenge
vpon himselfe for his former offence.

The fifth Principle expounded.

Q. What outward meanes must wee
use to obtaine faith, and all blessings of
God which come by faith?

A. The preaching (a) of Gods Word, ^{a Pro. 19. 18}
and the administration of the Sacraments, ^{Rom 10. 14}
and prayer. ^{Mat. 28. 19,}

Q. Where is the Word of God to be
found? ^{20.} ^{2 Tim. 3. 16}

A. The whole Word of God, need-
full to saluation, is set downe in the holy
Scriptures.

Q. How know you that the Scrip-
tures are the Word of God, & not mens
policies?

A. I am assured of it: first (b) because ^{b Eph. 1. 13}
the H. Ghost perswadeth the conscience
that it is so. Secondly, I see it by experi-
ence: for the preaching of the (c) Scrip- ^{c Heb. 4. 12,}
tures have the power of God in them ^{1 Cor. 14. 15}
to *humble a man*, when they are prea-
ched

ched, and cast him downe to hell, and afterward to *restore* and raise him vp againe.

Q. What is the vse of the word of God preached?

A. First, it *(d)* breedeth, & then it increaseth faith in them which are chosen to saluation: but vnto them that perish, it is by reason of their corruption, *an occasion* of their further damnation.

Q. How must we heare Gods word that it may be effectuell to our saluation?

A. We must come vnto it with hunger-bitten hearts, hauing an appetite to the word; we must mark it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reproofed: lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersation by it.

Q. What is a Sacrament?

fAom 4. 11
Gen. 17. 10,
Gal. 3. 1

A. A *(f)* signe to present, a *seale* to confirme, an *instrument* to conuey Christ and all his benefits to them that doe beleue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and
to

to remember them.

Q. Why do the sacraments seale vnto vs the mercies of God?

A. Because wee are full of vnbeleefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts?

A. Because we are like *Thomas*, wee will not beleue till wee feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two and no more: *Baptisme*, by which we haue our admission into the true Church of God, and the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission.

Q. What is done in Baptisme?

A. (*h*) In the assembly of the Church the covenant of grace betweene God and the party baptized, is solemnely confirmed and sealed.

Q. In this couenant, what doth God promise to the party baptized?

A. (*i*) Christ, with all blessings that come by him.

Q. To what condition is the party baptized bound?

A. To (*k*) receiue Christ, and to repent of his finnes.

Q. What

1 Cor. 1
1, 2, 3

h Act. 2. 38.
Tit. 3. 5.
Act. 22. 16.
Mat. 28. 19.

i Gal. 5. 21.
1 Pet. 3. 21.

k Mar. 1. 5.
15. 16.

Q. What meaneth the *sprinkling* or *dipping in water*?

A. It (*s*) scales vnto vs remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

14 Pet. 1. 2.

Q. How commeth it to passe, that many, after their baptisme, for a long time feele not the effect and fruit of it, and some neuer?

A. The fault is not in God, who keeps his covenants, but the fault is in themselves, in that they do not keepe the condition of the covenant, to receiue Christ by faith, and to repent of all their sins.

Q. When shall a man then see the effect of his baptisme?

1 Heb. 10.

30.

1 Pet. 3. 21.

A. At (*k*) what time soeuer he doth receiue Christ by faith, though it bee many yerres after, he shall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in baptisme.

Q. How if a man neuer keepe the condition to which hee bound himselfe in baptisme?

1 Deut. 23.

31, 22.

Eccles. 5. 4

A. His damnation (*l*) shall be the greater, because hee breaketh his vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former covenant solemnly ratified in Baptisme, is renewed (*m*) in the Lords Supper, betweene the Lord himselfe and the receiuer. *m* 1 Cor. 11. 23, 24, 25. & 12. 13.

Q. What is the receiuer?

A. Every one *n* that hath beene baptized, and after his Baptisme hath truly beleueed in Christ, and repented of his sins from his heart. *n* 1 Cor. 11. 28, 31. Mat. 5. 23, 24. Esa. 66. 2, 3

Q. What meaneth the bread and wine, the eating of the bread, and drinking of the wine?

A. These outward actions (*o*) are a second scale, set by the Lords owne hand vnto his covenant. And they doe giue every receiuer to vnderstand, that as God doth blesse the bread and wine, to preserue and strengthen the body of the receiuer: so Christ apprehended and received by faith, shall nourish him, and preserue both body and soule vnto eternall life. *o* 1 Cor. 10. 16, 17.

Q. What shall a true receiuer feelee in himself, after the receiuing of the Sacrament?

A. *p* The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sinne, a greater care to liue in newnesse of life. *p* 1 Cor. 10. 16, 17. & 11. 31.

Q. What

Q. What if a man after the receiuing of the Sacrament neuer finde any such thing in himselfe?

A. He may well suspect himselfe, whether he did euer repent or not: and therupon is to vse meanes to come to sound faith and repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is Prayer?

1 Ioh. 5. 14

1 Tim. 2. 1

Phil. 4. 6.

A. (r) A familiar speech with God in the name of Christ, (s) in which either we craue things needfull, or giue thanks for things receiued.

Q. In asking things needfull, what is required?

A. Two things, an earnest desire, and faith.

Mat. 11. 24

Q. (t) What things must a Christians mans heart desire?

A. Sixe things especially.

Q. What are they?

a Petition I.

b II.

c III.

d IV.

A. 1. (a) That he may glorifie God. 2. That (b) God may reigne in his heart, and not sin: 3. That (c) he may doe Gods will, and not the lusts of the flesh: 4. (d) That he may relye himselfe on Gods prouidence for all the meanes of this tempo-

all

rall life: 5. e That he may be iustified and v.
beat peace with God: 6. (f) That by the f VI.
power of God he may be strengthened
against all temptations.

Q. What is Faith?

A. A (g) perswasion, that those things
which we truly desire, God will grant g Amen.
them for Christs sake.

The sixt Principle expounded.

Q. After that a man hath led a short
life in this world, what followeth then?

A. Death which is the parting asunder
of body and soule.

Q. Why doe wicked men and vnbe-
lecters die?

A. That their bodies may goe to the h Luke 16.
earth, and their (h) soules may be cast in- 22, 23.
to hell fire.

Q. Why doe the godly die, seeing
Christ by death hath overcome death? i Luk. 23. 43

A. They die for this end, that (i) their A & 7. 60.
bodies may rest for a while in the earth, I Th. 4. 13.
and their soules may enter into beauen, Heb. 2. 14.
immediately. i Cor. 15. 51.

Q. What followeth after death?

A. The day of iudgement.

Q. What signe is there to know this
day from other dayes? Ps. 102. 25.

A. (k) Heauen and earth shall be consu- I 1. 12.
med

med with fire immediately before the
comming of the Iudge.

Q. Who shall be Iudge?

A. Iesus Christ the Son of God.

Q. What shall bee the comming to
Iudgement?

1: Thes. 4. 16, 17. A. He shall come (I) in the clouds in
great maiesty and glory, with infinite
company of Angels.

Q. How shall a man be cited to iudge-
ment?

m Mat. 24. 31. I Cor. 15. 51, 52. n Job. 19. 26. A. At the (m) sound of the trumpet, the
living shall be changed in the twinkling
of an eye, and the dead shall rise again, e-
very one with (n) his owne body: and all
shal be gathered together before Christ:
and after this, the good shall bee seuered
from the bad, o these standing on the left
hand of Christ, the other on the right.

o Mat. 25.
F. 33.

Q. How will Christ try and examine
every mans cause?

p Rev. 20. 12 Dan. 7. 10 A. The (p) books of every mans doings
shall be laid open, mens consciences shall
be made either to accuse them; or excuse
them, and every man shall be tryed by the
workes which hee did in his life time, be-
cause they are open and manifest signes
of faith or vnbeliefe.

q Job 3. 18. 9
and 5. 24.

Q. What sentence will he giue?

A. Hee

A. He will giue a sentence of saluation ^{q Mar. 16,} to the elect and godly, but hee will pro- ^{34, 41.} nounce sentence of damnation against vnbeleeuers and reprobates.

Q. What state shall the godly bee in after the day of Iudgement?

A. They shall continue for euer in the highest heaven in the presence of God, ^{r Mat. 25, 34} hauing full fellowship with Christ Iesus, ^{Apoc. 21, 2,} and reigning with him for euer. ^{34.}

Q. What state shall the wicked be in after the day of Iudgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It stands in three things especially: ^{1. Thes. 1, 9}
1. a perpetuall separation from Gods ^{Esa. 66. 24} comfortable presence: 2. fellowship with ^{Apoc. 21, 8.} the diuell and his angels: 3. an horrible pang and torment both of body & soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for euer world without end; and if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body and soule for euer and euer.

FINIS.

A. He will give a sentence of damnation
 to the elect and body, but he will pro-
 nounce sentence of damnation against
 rebels and traitors.
 Q. Will he give the body to be in
 the day of judgment?

What is the
 apostle's
 word in the
 1st of
 Cor.



1st of
 Cor. 13.
 12.

Q. Will he give the body to be in
 the day of judgment?
 A. Yes, he will give the body to be in
 the day of judgment.

